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1. Reports of the educational and evangelistic work of the Mission.
2. News-Letters from the various Stations, giving details of personal work.
3. Incidents, showing results of evangelistic work in the life and character of individuals.
4. Field Notes, consisting of items of interest from all parts of the field.
5. The Personnel of the Mission. Brief personal mention of present and former members.

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Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

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THE JAPAN MSSION OF THE AMERICAN BOARD 1916 IN REVIEW:

A YEAR'S STORY IN WORD PICTURES.

PREPARED BY JAMES HORACE PETTEE.

I. INTRODUCTORY.

1. The Setting.

All history is continuous and the universe its theatre. No year is separate, no event isolated. There was deep philosophy and far-reaching truth in the boast of a Yankee lad, "My father's farm is in the best place in all the world, for, you know, it lies right under the center of the sky."

In recognition of this inter-mission, international, aye, interstellar relationship, let us note a few of the multitude of materials that make up the framework of our Mission history during the year known as *Taisho go nen*, or more commonly 1916. I name the following: The continuation of the war with its awful horrors, its countless sufferings, its dastardly inhumanities, its increasing bitterness, its heroic accomplishments, and for Japan as well as America, its enormous temporary profits; the installation of the Crown Prince; the change of Cabinets, Marquis Okuma, Japan's still vigorous Old Man, giving place to the conservative, but hardly reactionary, bureaucrat, Count Terauchi; the reëlection of President Wilson; the death of Emperor Francis Joseph of Austria, President Yuan Shih-kai of China, General Prince Oyama and Baron

(Dr.) Kato Hiroyuki of Japan; also of Dr. W. A. P. Martin of Peking, Dr. H. S. Underwood of Korea, Dr. J. L. Dearing and Mrs. Van Petten of Yokohama, Mrs. Col. Yamamuro of the Salvation Army, and Mr. and Mrs. Campbell at Karuizawa, by the hand of a murderer; the putting into operation of the new Factory Act, tho with many exemptions; the Economic Conference in Paris, with Baron Sakatani's experiences in connection with his trip to attend it; the third year of *Kyodo Dendo* (Union Evangelistic Campaign); the remarkable tours of Mr. Paul Kanamori and the *Kumi-ai* Evangelistic Band; the opening of the Wm. Booth Memorial Tuberculosis Sanatorium in a suburb of Tōkyō; the Tobita License agitation in Osaka; the Centennial of the American Bible Society; the reorganization of Tōkyō Union Church under the efficient leadership of Dr. and Mrs. Doremus Scudder; the first season of the Karuizawa Training School for Sunday School workers; and the visit to Japan of the Russian Grand Duke George Michaelowitch, Cardinal Guiseppe Petrelli, the Papal Legate to the Emperor, the Indian poet Tagore, Judge E. H. Gary, Prof. Wm. Adams Brown of Union Seminary, Rev. Dr. and Mrs. F. E. Clark of Boston and the rest of this planet, Sec. and Mrs. E. L. Smith, Mr. and Mrs. F. H. Warner of New York, Dean and Mrs. Brewer and Dwight Goddard of Alabama and Michigan, Sec. J. H. Franklin and Prof. F. L. Anderson of the Baptist fellowship, Rev. Charles Inwood of the Keswick School, England, Art Smith and Miss Stinson of a different class of high fliers, U.S.A., and, among hundreds of ordinary tourists, a group of picturesque visitors from the South Sea Islands.

2. Personal Changes. During 1916 the Mission had the pleasure of welcoming to its ranks Rev. and Mrs. Frank Cary and Rev. and Mrs. Sherwood F. Moran who are residing temporarily in Tōkyō, mainly for language study; also Rev. and Mrs. James M. Hess, transferred from the Board's Madura Mission to ours, and residing at present in Kyōto, Miss Ida Harrison for the musical department of Kobe College, and Mrs. K. S. Beam and the two young Beamers, residing temporarily at Matsuyama; also of welcoming back from furlo Miss Agnes Allchin for Baikwa Girls' School, in Osaka, Mrs. Gordon, and the Misses Adams, Griswold, Searle, and the Stowe sisters. They sent on furlo to America the Dunning and Pedley families, Mrs. Curtis, Mrs. Learned, and Miss McKowan.

By the removal of Mr. and Mrs. Pettee, in February, from Okayama

to the capital, Tōkyō was reopened for other purposes than language study as a Mission station. Another noteworthy extension was accomplisht by the removal, in September, of Mr. and Mrs. and Master Holmes from Sapporo to Otaru, and the reopening thereby of the latter place as a residence city for our Mission. Miss Cary moved from Kobe to Kyōto, Miss Coe from Kōbe to Tottori, Miss Fanning from Tōkyō to Maebashi, and Miss Waterhouse from Tōkyō to Tottori. Miss Hale, who, tho not technically a member of the Mission, was numbered with us for several months, returned to the homeland.

On June 14th in Kyōto, Miss Grace W. Learned was married to Rev. W. L. Curtis, Dr. D. W. Learned being the officiating clergyman. We may mention here that Dr. Learned spent several weeks of the year in Tōkyō, engaged in committee work upon revision of the Japanese translation of the New Testament, until the work of revising the text was completed.

Miss Colby was in failing health all thru the year and tried various places of residence in Japan. Her final leaving us for the home land of the spirit was not until Jan. 5th, 1917, but we feel that a word of appreciation of her strong personality, unfailing kindness, high sense of duty and practical helpfulness since she joined the Mission in 1879, properly belongs in the record of the year now under review.

II. MATTERS EVANGELISTIC AND GENERAL.

1. Kobe Station. Mr. Stanford's Sunday afternoon Bible class, one of the features of that great city, "has shown a better average attendance than ever before, 22 and a fraction. Who the fraction is we do not know, as each member always appears to be 'all there.'" It continues to be an international class. The Chinese members have organized a club for their nationals, rented a centrally located house, opened a night school in which Miss Rupert teaches, and imported from Canton a Christian Chinese to be its principal.

The death in June at the age of 70, of Rev. Shunkichi Murakami, the station evangelist at Suma, removes the oldest pastor in the *Kumi-ai* ranks, a *samurai* of the Odawara clan, later adopted into the Sanda clan, who, after becoming a Christian, gave up a doctor's and soldier's career

at much personal sacrifice, and entered the Christian ministry. As evangelist, editor, personal assistant, and preacher he has never wavered in faithfulness of service or loyalty to the Mission. During the stormy times of the nineties, when close association with foreigners was anything but popular in Japan, he stood by all his contracts and quietly suffered reproach for the Kingdom of Righteousness' sake. We do well to enshrine him in our memories along with Neesima, Sawayama, Iwamura and others who never counted the cost to themselves of right doing in their dealings with foreigners. The business agency has had the busiest year of its existence owing to war conditions, congested traffic and much business for our missionaries in other countries. The urgent need existing for a telephone in Mr. Stanford's office has been pressed home upon him and others with increasing force. In this, as in a number of other things, the Mission is behind the age in which it is attempting to work. This need is imperative and should be supplied at the earliest possible date.

2. Osaka.

Forty years ago there were two *Kumi-ai* churches with 45 members in that great city. At the close of 1916 one of these two had over 1,000 members and there were in all six *Kumi-ai* churches with a total membership of 2,350, which is more than half the entire membership of the 34 protestant churches in the city. Mr. Allchin in his report calls special attention to No. 5 of these *Kumi-ai* churches, "Twenty years ago Kujo was a village in the midst of a wide region of rice fields on the outskirts of the city. A Sunday-school and preaching service was started in a small Japanese house, and for ten years the work was continued in this place with small and varying results. In the meantime as was anticipated the region had been built up and the rent had become excessive. The region had been taken into the city and had become a crowded thoroughfare. The necessity for a change of plan in order to save the large monthly outlay for rent gave birth to the Evangelistic Loan Fund. Eleven years ago $2,500. was received from the Board and the larger part of it was used in purchasing land for a church building in Kujo. The Osaka station and the church together have paid by monthly installments the whole of the loan, and the church in addition has paid to the Mission 1,800 *yen* for the purchase of the property. The Christians who numbered only 30 at the end of the first decade increased to 260 during the second decade. During this latter period they have made two additions to the building at their own expense and become entirely self-supporting. Next July they pass from

the Mission group of preaching places to be numbered with the *Kumi-ai* churches. The benefit to this one church alone (not to mention six other places in the Mission) of the timely aid of a Loan Fund calls for special mention in this connection. The fund started with $2,500 and its total capital (if the whole sun were paid in) amounts to about 8,000 *yen* yielding a yearly income by monthly payments in lieu of rent of about 750 *yen* a year. As the capital is in use all the time the income is inadequate for the erecting of churches in the larger cities. The fund should be increased."

3. Kyoto. To lead in the work of fostering a vital religious experience among the students of Dōshisha Rev. S. Abe was called from Okayama to the pastorate of Dōshisha church. In October, after a short series of special meetings by Evangelist Kimura, over 150 students accepted Jesus Christ. Many of the older Christian students, both young men and young women, engage in definite and regular work in churches or chapels, Sunday schools and kindergartens.

At Nishijin chapel as the result of special work by Messrs. Abe, Kimura, and Aoki, 22 persons decided to follow Christ. Mr. Kimura urged the Christians to erect a church home. Eight laymen at once subscribed 1,260 *yen* to be paid in monthly installments during three years. Other pledges were secured later, sufficient, it is believed, to pay for the building. In December land was purchased in the name of the Mission *Shadan*, with funds from the Evangelistic Loan Fund. The average attendance in the Sunday-school is now over 100 and frequently 140 are present. Mrs. Hess, by playing the organ and organizing a beginners' department, has helpt to bring about this present prosperity.

Yamaguni. Is an outstation where, for two years past, a Dōshisha student has spent his vacation. On October 15 special services were held there by Messrs. Cary and Makino and six persons baptized. One of the two men is the head of the six ancient families remaining of the original fifteen placed there by Emperor Kwammu as Imperial Foresters over 1,100 years ago. The other man baptized is also a member of one of the six families.

Shin-ai. Is another flourishing Kyōto Sunday-school held in the building used for the school for foreign children, the teacher and students in this latter school discommoding themselves to accommodate the increased attendance on Sundays. Eight students and one teacher from Dōshisha schools aid in this work. The class on

Sunday-school methods pronounced the Christmas entertainment at this school the best in the city. Average attendance in two years has leapt from 55 to 100. "Several efforts have been made," Mrs. Cobb continues, "to bring the teachers, youths and maidens, together in a natural way socially." Of the seven other Sunday-schools in which Kyōto station is interested, we have space to mention only this additional item. The *So-ai* school of 40 members contributed 1.80 *yen* to the Belgian Relief Fund, 3 *yen* for medicines for the poor of the city and toward the expenses of the Christmas entertainment. Mrs. Gordon adds, "The secretary and treasurer of the school, girls who have grown up from the kindergarten under our care, have united with the church. We are constantly hearing of others who have taken a similar step."

4. Okayama-Tsuyama. After twelve years of waiting and working by the station evangelist, Mr. Onoda, assisted by the missionaries, Tamashima church in May last assumed independence with a membership of 81. Evangelists Kimura, Abe and Aoki held a full five weeks campaign in the prefecture, securing the names of 1710 inquirers. Of these 254 have up to the present time received baptism. Mr. White finds that the ratio between the number of baptisms and the number of names secured varies in different localities from zero to one-fourth. In Okayama for example where there had long been seed sowing and where the efforts of the evangelists could be followed up by local workers the figures were (*Kumi-ai* only) 111 and 464. The general result upon the churches however seems to have been for the most part good. "To mention a single instance in which this came to light, a man and his wife in one of the churches were so stirred thru the questioning by their small son as to the reason why Jesus was put to death, which had impressed him so in Mr. Kimura's talk at Sunday-school, that they were led to renewed consecration of themselves. As a pledge of this they sent anonymously a contribution to Mr. Kimura for the work. On opening the package he found within their wedding rings, a symbol of their new devotion to their Master." Ten of the thirteen churches in this field are now supplied with pastors or evangelists. Sunday-school work is flourishing. At the Hokubu (North End) church in Okayama the woman's society is working hard to pay off the church debt. Miss Wainwright's family prayers have grown into a neighborhood daily meeting for Bible study.

5. Niigata. Relatively speaking 1916 was a good year in the history of religious work in Echigo. The gospel has had a wide

hearing and all the churches with one exception are stronger at the close of the year than they were at the beginning. One province-wide evangelistic campaign was carried out, conducted by the evangelistic trio already referred to. It extended over three weeks and resulted in 259 professed decisions. Later in the same month, October, Mr. Kanamori in Niigata alone securred 210 signatures and there were two other lesser campaigns earlier in the year.

Kamo. Two of the seven reported as baptized in connection with Nagaoka church are young men of Kamo the first fruits of a work that has been carried on there regularly during the year by pastor Ito. Every fifth day, which is market day, he has gone and held meetings for both children and adults. One of the two new Christians melted up his silver tobacco pipe and had a cross made of it with the words *My Lord God* inscribed above, and his own name *Mitsumoto Tomijiro*, below. Kamo is one of the bright spots in "Darkest Echigo." Pastor Yoshikichi Kimura recently returned after several years of study in America is doing fine work in Shibata.

Gosen. Church was organized or reorganized in January with 17 members and there have been 27 additions. A fine church building has been erected with parsonage attached and been paid for entirely by their own efforts. It was dedicated October 17th. Nearly 600 *yen* of 1100 promised by the missionary for the lot, has been raised by private subscription. This Sunday-school is the largest in the province.

Mr. Olds further reports that during the two years since the starting of the Mission Loan Library, 500 applications for books have been filled. Each month over 100 readers have been reacht. The new lantern has done good service in a number of special meetings. Mrs. Olds has charge of an interesting group of little girls organized into a "Rising Sun society," who have made things for distribution in the hospitals. She has also conducted a mothers' meeting, attracting some of the finest ladies in Niigata. A neighborhood family recreation club organized this year, has widened acquaintance and influence among officials and other prominent people. Niigata church now entirely independent of the Mission, financially speaking, has received 44 new members by baptism, held a bazaar netting over 200 *yen* and engaged in much useful work for the community, under the efficient leadership of Pastor and Mrs. Osada.

6. Sendai.

The year opened under the "heavy cloud of loneliness in the church, and in all the special work of the station, because of Mrs. DeForest's sudden leaving us just at the Christmas tide of 1915." Sendai church further suffered from the loss by removal of several of its prominent members to other cities. In a number of outstations the work has gone backward thru lack of leaders. Miss Bradshaw has continued to make her house a center of much activity in work for students, children and women, holding nine or ten Bible classes a week, besides all sorts of special meetings. She has also made a large number of calls in the city and done as much touring as funds and strength permitted.

7. Matsuyama.

There are seven churches and one chapel aided by the Mission, with a total membership of 302. The latest to enter the group is *Sakaide*, which was organized November 8th, at which time it formally separated from *Marugame*, or, to speak biologically, by the process of fission one organization became two. The women's society in Marugame church has an active membership of 50 and has kept up its work without the leadership of a Bible woman during most of the year. A centrally-located quarter of an acre in *Saijo* has been purchased and the matter of a building is now under consideration. A hopeful sign in *Komachi* church, Matsuyama, is that it has taken up evangelistic work in a village two miles out of the city.

8. Tottori.

The pastor, by his fair attitude of mind, ability to keep his temper and general sweetness of spirit, has succeeded in harmonizing various troublesome elements in Tottori church. The Sunday school is unusually prosperous and the church calendar, which is copied on the mimeograph and distributed every Sunday, is largely filled with notices of Bible classes.

One girl in the Mustard-Seed Faith kindergarten at Hamazaka, a very conservative town, "toucht the heart of her mother by saying that she was more fortunate than her mother, for the mother had not heard of Christ until she was fifty years old, and had only a few years of happiness possible to her, but the little girl knew about Christ now, so she had a long life of happiness to look forward to. Another child said "she did not care about clean clothes, what she wanted was a clean heart." The parents notice a difference in their children and want them to come to the meetings. The work in *Hamazaka* is difficult, but perseverance will have its reward."

Miss Coe's Bible class of middle school students and teachers has grown from 12 to 20. Three have joined the church and more are ready for baptism. A flourishing library has been started and social meetings, which are decidedly more religious than social, have been held regularly. A Teachers' English Club meets once a month at Miss Coe's house for the study of Tennyson, and altho at first the four who came felt it very inconvenient to have to spend an hour at a meeting where they could not smoke, they have managed to endure the inconvenience and persuade five more teachers to join them. It has led also to a request for a teachers' English Bible class, which is just starting. These two classes have both men and women in them.

9. Miyazaki. The outstanding features have been the completion of the railroad to Miyazaki, the five weeks tour by Messrs. Kimura, Abe and Aoki, with nearly 1,000 signatures secured, the *Kyodo Dendo* meetings (Three Years United Evangelistic Campaign for all Japan), the summer conference for young men, and the automobile tours by Mr. Clark and his associates, aggregating 3,000 miles of travel. The auto served as pulpit and the meetings lasted perhaps an hour. From six to ten such could be held in a day, weather permitting. The record number held in one month was 116, involving about 500 miles of travel. The plan is to get over the whole region about once a month. Some 75 towns are visited on an average. The same amount of travel by *basha* (coach) by the same number of people would have cost over 130 *yen* more than with the auto simply for travel. Moreover there is a large saving in hotel bills." That Ford machine is certainly well named *Fukuin Jidosha* (Gospel Automobile). The Sunday-schools in Hyuga and their friends raised 80 *yen* and sent it to the Armenians, thru the American Board. The farm colony of Okayama Orphanage gave 13 *yen* of the amount, the largest contribution from any one place. One method used by a lady missionary to bring the pastor of Miyazaki church in touch with non-Christian women, was to invite him to the cooking classes to sample their dainties, and in return give a talk to the fair cooks.

10. Maebashi. The absence on furlo of the station wheel-horses during a large part of the year, Miss Griswold the first two-thirds and the Pedleys the last two-thirds of 1916, was severely felt. Mrs. J. C. Francke, of Boston, rendered much assistance in the line of English teaching, even visiting one of the outstations weekly, to attend a Bible

class. Very interesting has been the work among boys. A large number of these young Samuels have been baptized and are coming forward to take their place in the church life, to the manifest delight of all. The pastor, tho young in years and experience, is proving that he has the true pastoral instinct and is a winner of men.

II. Hokkaido.

This has once more become a double station with the Rowlands and Miss Daughaday residing in Sapporo and the Holmeses, since August, in Otaru. The Mission house in the latter city, underwent a decided change of heart during the summer and its renovation absorbed the attention of the missionary and others for some two months. Mr. and Mrs. Holmes have united with the Otaru church and are already giving all the time they can spare from their studies to the advancement of its work. During the latter part of August and first of September Mr. Kimura made a whirlwind campaign thru Hokkaido. Following hard on him came Paul Kanamori, who, during his six weeks work, induced more than 2,750 persons to sign the decision cards. Mr. Warren made a complete tour of the field and returned home duly imprest, it is believed, with its size and the possibilities of work in the great northern island. Sapporo church celebrated during the summer the twentieth anniversary of its organization and in connection therewith decided to send its pastor for a year's travel and study in America and Europe at the close of the war. This church received 137 new members during 1916, of whom 10 were by letter and 127 by baptism. Much work has been done for students in Sapporo, not only by the regular members of the Mission, but by the unappointed members, Paul and Pauline Rowland, who have thrown themselves enthusiastically into this form of valuable service.

"For half a score of years, or more, members of the station have been endeavoring to raise the standard of the musical part of Sunday-school and church work and worship. Mrs. Bartlett shared in this work. In Sapporo city Mr. Rowland has co-operated with missionaries and members of other communions to increase the effectiveness of the singing in all the six Protestant churches of the city and to make available to our congregations some of the riches of the hymnology of the Christian church. A Choral Society has done some creditable work, and from time to time has given concerts of sacred music. At Christmas tide a year ago there was a Sunday evening service of song in which the several congregations united and at which a union choir rendered the Christmas

Cantata arranged by Rev. Frank S. Scudder, and Handel's Hallelujah Chorus with Japanese words set for the occasion. Last Christmas again a similar service was enjoyed at which a union choir of about fifty voices under the direction of Mr. Rowland, rendered with much appreciation Joseph Mohr's hymn, "Holy Night," a Christmas Cantata in three movements, composed for the occasion by Mr. Paul Rowland, and repeated the Hallelujah Chorus. In all this Mr. Paul Rowland's work at the organ and in the interpretation of his own music especially, was indispensable.

As a result in part of some persistence at this and similar chorus work, the riches and power of sacred song are becoming more and more appreciated in all our Sunday-schools, our churches and in our homes. There is still much room ahead of us for better things to follow. The two crying needs for further development along these lines are (1) more and better music, and (2) an organ like the one Mr. Bartlett had in Otaru, of two manuals and pedal bass, for the Sapporo church. Friends are now at work to supply the need of better and more satisfactory music. The supplying of an organ at a cost of five hundred dollars ($500) awaits the initiative of some person, who, like the American friend who sent one for Otaru, appreciates the real value of high grade music in the life and administration of a Christian church."

Miss Daughaday reporting her own varied work, also mentions the assistance given by a young man who returned from America two years ago. "He teaches a large class of boys in our Sunday-school and is giving regular Christian instruction to a Buddhist family, all sitting listening and sipping tea under the very eyes of the household idol.

12. Tokyo. This station originally opened for a few months in 1869, and again in 1890, is once more on the map, so far as A.B.C.F.M. interests go, as a full fledged center of various missionary activities. We trust this third attempt dating from February, 1916, will prove a permanent one so long as our Board carries on work in the empire of Japan. Tokyo is now the third largest city in the world, is growing faster than any other place in Japan, with possibly one exception, Kobe, and is the capital where almost every movement of importance heads up. The religious forces are far from adequate and as in the other stations already reported, our Mission has large responsibilities and promising outlooks.

Altho not nominally counted among out station members, the

coming to Japan in November of Dr. and Mrs. Doremus Scudder, to lead the work of Tōkyō Union church, was an event of such interest and importance to us American Boarders, as well as to the wider fellowship of all Christian workers, as to be worthy of mention in these annals. It is not too much to say that already a new impetus has been given to the great causes of religious worship, broad-minded service in the name of Christian discipleship, and international fellowship, by the labors of these devoted workers. Congregationalists of Tōkyō, both members of the Mission and others, are more than glad to take their share in this important work.

There appears practically no end in Tōkyō to the opportunities for helpful work in inter-mission and international forms of service. Dr. and Mrs, Greene, our pioneer representatives at the capital, set us a high ideal in this respect. The present senior members of the station have found it impossible to live up to that high ideal, but they have responded to as many of the more urgent outside calls as health and ability permitted. Some of the more important of these have to do with the Christian Literature society, the Grammar School for foreign children, Tōkyō Union Church, Christion Endeavor, Dōshisha University and Okayama Orphanage Tōkyō interests, the Japan Evangelist, Tōkyō Women's Club, the Japan Book and Tract Society, Union Evangelistic Work and the recently formed Charities Association of Tōkyō Fu, managed by a board of some 35 members, presided over by Governor Inouye, of which board three are foreigners, a French Catholic teacher, Miss A. B. West and Mr. Pettee. Members of the station and Mr. Sawaya have rendered considerable service of one sort or another to the ten *Kumi-ai* churches and chapels in Tōkyō and vicinity. A good amount of getting acquainted with people has been done. Mrs. Pettee has called together the old members of her "Knights" Club at Okayama, who now reside in Tokyo, and holds monthly meetings with them. Mrs. Cary was given an opportunity to be of assistance to an interesting and wealthy family living in one of the suburbs.

But the station is most pleased to report that on October 22nd, it opened a Sunday-school of its own, at No. 41 Ippommatsu Cho, Azabu, not far from the mission residence, to which it has given the ambitious name of Jonan, South of the Castle. There is an average attendance of some 85 children. A Bible study class for adults on Sunday evening grew shortly into a regular preaching service attended by some 25

persons when the year closed. On Nov. 6th a free class in English was opened at this Jonan chapel. The class is held two evenings a week, the teachers being Messrs. Hall, Moran, and Sawaya. The four students of the first evening have now increased to twenty. An impressive Christmas service was held in the Sunday-school rooms, and the station hopes that all this work centering in Jonan chapel, will develop ere long into a well organized church of varied activities.

III. EDUCATIONAL.

1. Dōshisha Schools. Among the most significant events of the year was the gift by the Imperial Household of one of the finer structures erected in the Royal Enclosure for use at the time of the Coronation Ceremonies in 1915. The building was taken apart and re-erected in the north west corner of the campus as a gymnasium. It was dedicated on Founder's Day Nov. 29th, with most impressive ceremonies. This splendid building with its floor of 130 *tsubo* (4,680 sq. ft.), fills a great need in the physical development of the young men of the institution. The second significant event was the graduation on July 5th of the first class with university rank. At that time 59 young men received degrees. The third is that the total enrollment in all departments exceeds that of any previous year and was as follows: University 530, Academy 727, Girls' School 292, Total 1,549. The graduates for 1916 were 176, divided thus, Univ. (Theo. Sem.) 6, Eng. Lit. and Econ. 59, Acad. 86, Girls' Sch. 31. Among special lecturers and guests during the year should be mentioned Prof. Wm. Adams Brown of Union Seminary, Henry Raymond Mussey of Columbia University, Prof. Kofoid of the University of California, Dr. Wellington Jones of Chicago University, Secretary Franklin of the Baptist Foreign Missionary Board, Dr. Anderson of Newton Theo. Sem., and Sirdah M. Kantarajah of India, brother of the Maharajah of Mysore State.

2. Kobe College. The year has been one of progress along four lines, efficiency of administration, educational development, social activities, and religious growth.

The great social event of the year was the belated celebration in March of the fortieth anniversary of the institution, with the inaugura-

tion of the new principal and the conferral of the title of "principal emeritus" upon Miss Searle. In preparation for the public change of principals, a formal announcement of the change was made at a gathering of the principals of the girls' primary and secondary schools of the city, who were invited to the college for a social time and a dinner, and were incidentally shown over the institution. The occasion proved valuable in bringing our school into touch with its feeders, the elementary schools. The anniversary itsetf was celebrated by an appropriate address, a reception, an alumnae day, an historical pageant, and the printing of the history of the school for distribution among guests, alumnæ, and students. Some hundred and fifty alumnæ returned for the celebration and much enthusiasm was shown in the formal launching of their three-year campaign for raising a thirty-thousand *yen* endowment fund for the college. Seventy-two hundred *yen* were found to have been given in cash or pledges by the end of the day.

The statistics show a gratifying increase in the professedly Christian element in the school. By the retirement in April of a full-time teacher to part-time work and the baptism of two teachers in May, it has come about for the first time in at least thirteen years, that all the regular teachers are professed Christians. The number of students baptized or uniting with the church on confession of faith was forty-seven, divided among at least six different churches, bringing the total of student Christians up to one hundred thirteen, an increase of nineteen over the number for 1915.

3. Kobe Woman's Evangelistic School. Total enrollment 30, including 5 who were graduated in June and 10 who entered in September. Average attendance twenty. The pupils are more evenly graded than formerly. The necessity that graduates should be able to play the organ and if need arises, lead the singing, is so apparent that one term has been added to the curriculum, making it three full years of study and half a year of practical field work. The graduates now number an even hundred. The five latest graduates were all sent to places of responsibility, including Hokkaido, Formosa, and Honolulu.

For two years the students have been conducting an open air Sunday-school in one of the poorest localities of the city. From the eastern end of Kobe, for a distance of ten miles, there are at pretty regular distances, 12 *Kumi-ai* Sunday-schools. Of these 4 are wholly conducted by pupils from this school, and they also teach in 7 others.

At Shioya, seven miles from Kobe, where there is the house of rest and recuperation for Christian workers, an interesting beginning has been made in absolutely virgin soil among the fisher-farmer folk of the village. Whereas a year ago there was not a person there who had the faintest interest in Christianity, to-day, as result chiefly of the work of a young woman too frail to be sent elsewhere, there is a boys' club, a girls' club, a Sunday-school, a woman's meeting, a class for servants, and the young women are asking for a club for themselves.

4. Baikwa Girls' School. This is not a Mission school, but is so intimately connected with Osaka station work, past and present, that we cull a few sentences from Miss Ward's very full report.

"A large entering class of over 100, 90 of these first year pupils filled our class rooms to overflowing. The imperative need for more class rooms and a better equipment is calling forth the united efforts of alumnae, teachers and trustees in plans for additional buildings in connection with the fortieth anniversary of the opening of the school next January. The total enrollment was 280. The Kōdō Kan Sunday-school, one mission of which is to act as a training school for Baikwa girls, continues to do good work, with an attendance of from 75 to 100 Miss Ward and Mrs. Hori have maintained a normal class in which the Kodō Kan teachers, as well as others, prepare for their work."

5. Matsuyama Girls' School. Total number of pupils enrolled 149, including 28 graduated in June, and 35 who were admitted in September. There were, at the end of 1916, 24 Christians in the school and 32 candidates for baptism. One father, after refusing long and violently to give his daughter permission to receive baptism, yielded on the last evening of the year, and came to the school to announce his consent. Another has threatened to turn his daughter into the street if she receives baptism. The teachers and students of the Night School and the Girls' School carry the work of Matsuyama church Sunday-school, which enrolls 270 pupils, and of the Night School Sunday-school, with its 132 pupils. A few also work in three other Sunday-schools. The Christian Endeavor Society numbers 104, with an average attendance of 83.

6. Maebashi Girls' School. The Maebashi Girls' School numbers a little more than a hundred. The upper class has a larger percentage of baptized Christians than for many years, and all are most earnest in studying the Bible, and in seeking the things of the Kingdom. 29

were graduated in the spring of 1915 from the regular department, besides a goodly number from the sewing school."

7. Kindergartens. Of these there are 8, *Shoei Yochien* (Glory Kindergarten, Kobe), *So-ai* and *Imadegawa* in Kyōto, *Seishin Yochien*, Maebashi, *Aishin Yochien*, Tottori, *Mustard Seed Faith Kindergarten*, Hamazaka, near Tottori, *Dōjō Kindergarten*, Matsuyama, and the *Miyazaki Kindergarten*, with a total enrollment of about 380, besides the *Kindergarten Training School* in Kobe, all doing good work and greatly appreciated in their respective localities. In a small pamphlet prepared by Miss Howe early this year, she recounts some of the things accomplisht since she opened her training school twenty-eight years ago. "Number of graduates from the Training School, 119. From Glory Kindergarten, 675 children. There are to-day 31 students in the Training School, a four-fold increase during the last two years. 64 children in the Kindergarten with a long waiting list. Training School graduates are today in charge of 32 kindergartens. These graduates have access to 1,441 children and 1,441 homes. 12 books publisht. Five honor certificates or medals granted. Have helpt to found and take an active part in the two organizations which represent the general kindergarten work in Japan. The one Christian kindergarten of 1886 has became 166 in 1916." It is a record in which all who love children and believe in the value of early training based on Christian principles, may well rejoice.

IV. ELEEMOSYNARY INSTITUTIONS.

1. Okayama Orphanage. The Mission still retains an interest in this historic institution. Mr. Pettee went to Hyuga in January to attend the anniversary exercises in memory of Mr. Ishii, and baptized 17 young men and 1 young woman, all connected with the farm colony of the Orphanage. As many others received baptism during the year.

2. Hakuai Kwai, Okayama. This is the work founded and still directed by Miss Adams, and is familiarly known as "Hana," because located in Hanabatake, Okayama. "The two principal events of the year have been the return of Miss Adams in March with restored health, and the twenty-fifth anniversary of the foundation of the *Hakuai-kwai* held in November. Both occasions showed the interest the people of Okayam

city feel in the work. The latter occasion was honored by the presence of the Governor who gave a very appreciative speech. In the 25 years 50 have been baptized, 3 coming in this last year. Of this 50 one is now pastor of a church, one a Bible woman, two are nurses, several are Christian business men, while the remainder are uneducated working folk. One Christian wedding in October made quite an impression on the neighborhood, marked by carelessness in these matters.

The Day Nursery closed three months for repairs and then started again with new workers, which has made it more popular. 30 is all we can accommodate and the rooms are full every day. The Dispensary has had more patients than any year since it was started and its standing in the city continues good.

3. Matsuyama Night School. The total number of pupils enrolled during 1916 was 154, 36 graduated from various classes and 100 new students were admitted. 10 baptisms are reported. Two highly valued teachers, who were once themselves students of the school, expect shortly to join the four former students now studying in Dōshisha Theo. Sem. The monthly meetings of the Y.M.C.A. and Junior C. E. Society have always been enthusiastically attended. The magazine publisht quarterly is greatly prized. 8 of the students are now studying in a government day school and all are in the honor division of their classes.

4. Matsuyama Working Girls' Home. (*Dojokan*). The rise in prices of dye stuffs, attraction of better wages in big factories, and decrease in gifts from abroad have drawn away many of the girls and caused serious financial troubles. "The work has been continued, however, and Christian influences have been thrown around the girls in the Home, thru regular Bible classes and other instruction, and in the church where they have frequently attended.

The kindergarten which started in 1915 as a Day Nursery, has had a better development, and in December dedicated its fine new building, a memorial to Mr. Cozad, the father of Mrs. Newell and Miss Cozad, which was erected on these grounds thru the gift of friends, and thru part of the proceeds of the sale of a small portion of land. The attendance has increased from 35 in January to 50 in December, and in March the first class of 15 was graduated."

5. Miyazaki Girls' School Home. The most satisfactory year yet from the standpoint of character building. All the girls but one decided for Christ,

and those longest under instruction were admitted to the church. The year closed with 23 girls in the Home.

6. Other Institutions. Our Mission thru some of its members is also more or less interested in Kobe Orphanage, Kobe, *Jomo* (at Maebashi) and Tottori Orphanages, Mr. Muramatsu's Home for Ex-convicts and the Sakonjo Blind Asylum, at Kobe.

V. GENERAL SUMMARY.

We close this brief review of the work for 1916 with a few composite word pictures of the Mission activities and the whole work of the *Kumi-ai* denomination, of which they form a part.

The twelve stations, two of which are double stations, of the Japan Mission of the American Board, with their 79 (now 78) adult members, of whom 13 were absent from the country at the end of the year, carry on regular work at 70 different centers, besides giving assistance to independent *Kumi-ai* churches. They employ 30 Japanese evangelists and 14 Bible women.

Counting the different departments and schools of Dōshisha as one organization, the members of the Mission are connected with 13 educational institutions, enrolling 3,383 students, and also with 9 other institutions of an eleemosynary nature; also a large amount of other work not easily tabulated.

The *Kumi-ai* Year Book is not yet printed, but from advance sheets we have secured the following figures: Number of *Kumi-ai* churches, 110, chapels, 46; church buildings, 90; parsonages, 31; total membership, 19, 155, of whom, 10,159 are men and 8,996 are women; baptisms last year, 1,717, a record number with one exception, 1907, when there were 2,142; Sunday-schools, 146; pupils, 14,954; church expenses, *yen* 61,393; total collections, *yen* 132,339; value of property, *yen* 571,979.

Every station feels the need of reinforcements and increased funds. Some have caught a vision of large opportunities and heroic advances. All rejoice in the conquests of the year just reviewed. They thank God and hopefully face the future.

VI. MISSION ROLL: DECEMBER 31, 1916.

KOBE.

Miss MARTHA J. BARROWS.
Miss GERTRUDE COZAD.
Mrs. FRANCES H. DAVIS.
Miss CHARLOTTE B. DEFOREST.
Miss IDA W. HARRISON. (*Associate Member.*)
Miss ANNIE L. HOWE.
Miss OLIVE S. HOYT.
Miss NETTIE L. RUPERT.
Miss SUSAN A. SEARLE.
Rev. and Mrs. ARTHUR W. STANFORD.
Miss GRACE H. STOWE.
Miss MARY E. STOWE.

KYOTO.

Miss MARY E. BURTON. (*Associate Member*).
Miss ALICE E. CARY. (*Associate Member*).
Rev. and Mrs. OTIS CARY.
Rev. and Mrs. EDWARD S. COBB.
Rev. and Mrs. WILLIAM L. CURTIS. (*Mrs. Curtis absent*).
Miss MARY F. DENTON. (*Absent*).
Rev. and Mrs. MORTON D. DUNNING. (*Absent*).
Mrs. M. L. GORDON.
Mr. and Mrs. DANA I. GROVER. (*Absent*).
Rev. and Mrs. SIDNEY L. GULICK. (*Absent*).
Rev. and Mrs. JAMES M. HESS.
Rev. and Mrs. DWIGHT W. LEARNED. (*Mrs. Learned absent*).
Rev. and Mrs. FRANK A. LOMBARD.

MAEBASHI.

Miss KATHARINE F. FANNING.
Miss FANNY F. GRISWOLD.
Rev. and Mrs. HILTON PEDLEY. (*Absent*).

MATSUYAMA.

Mrs. KENNETH S. BEAM.
Miss CORNELIA JUDSON.
Rev. and Mrs. HORATIO B. NEWELL.
Miss H. FRANCES PARMELEE.

MIYAZAKI.

Rev. and Mrs. CYRUS A. CLARK.
Rev. and Mrs. CHARLES M. WARREN.

NIIGATA.

Miss EDITH CURTIS. (*Absent*).
Rev. and Mrs. C. BURNELL OLDS.

OKAYAMA-TSUYAMA.

Miss ALICE P. ADAMS.
Miss MARY E. WAINWRIGHT.
Rev. and Mrs. SCHUYLER S. WHITE. (*Mrs. White absent*).

OSAKA.

Miss AGNES M. ALLCHIN. (*Associate Member*).
Rev. and Mrs. GEORGE ALLCHIN.
Miss ABBY M. COLBY. (*Died Jan. 5, 1917*).
Miss AMY E. MCKOWAN. (*Absent*).
Miss ELIZABETH WARD.

SAPPORO-OTARU.

Miss ADELAIDE DAUGHADAY.
Rev. and Mrs. JEROME C. HOLMES.
Rev. and Mrs. GEORGE M. ROWLAND.

SENDAI.

Miss ANNIE H. BRADSHAW.

TOKYO.

Rev. and Mrs. FRANK CARY.
Rev. and Mrs. MARION E. HALL.
Rev. and Mrs. SHERWOOD F. MORAN.
Rev. and Mrs. JAMES H. PETTEE.

TOTTORI.

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